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Essay on Ephesians 1:1-3.

BY MAT. LYON.

Published by request of the District Meeting of Yazoo Baptist Association.

Two great doctrinal facts are taught in these verses, namely, that all human beings are spiritually dead, and 2nd, that some of the human race are, by divine power, brought to spiritual life.

These three verses constitute really only a part of a sentence, the words "hath he quickened" having been supplied by translators.

We must therefore read to the end of the sixth verse to get the full meaning of the passage; thus: That God, when we were dead in sins, quickened us together (with Christ) and made us sit in heavenly places in Christ. To quicken simply means to make alive. The teaching then is, that you Ephesian Christians, and "we all," Paul and all other Christians, were spiritually dead, "even as others," Jews and Gentiles that is, all other human beings, are. The expression "by nature children of wrath" signifies that all human beings are born in this state of spiritual death; as David declares in the fifty-first Psalm, "Behold, I was shaped in iniquity, and in sin did my mother conceive me." But Paul would have us not to be misled as to the nature of this spiritual death; for he describes the subjects of this dreadful condition as "children of disobedience." As soon as they are old enough to choose they choose to disobey; as David says in the fifty-ninth Psalm, "They go astray as soon as they are born, speaking lies." They understand that God's law is holy and just, and that it is binding upon them; they have a moral perception of its excellence and of its reasonableness, yet they choose to disobey it. Their "conversation," or chosen habits of life are such as gratify the gross and corrupt desires of the flesh, or carnal appetites and also the mind, indulging in rebellious thoughts and wicked imaginations. Spiritual death, then, consists in a natural hatred of God's holiness, and of his holy, pure and righteous law, and in carrying out that hatred into all wicked conduct. This hatred corrupted man's very nature when he first sinned, so that from that moment it was naturally inclined for him to love God, or to obey him from the heart. Thus it was that "by one man sin entered into the world, and death by sin; so that death hath passed upon all men, for that all have sinned." Infants dying in infancy, as well as all others, are thus declared to be under sin, that is, as having a corrupt nature, in which it is impossible to love and serve God. But actual sinners who truly repent of their sins, are fitted for heaven through faith in the gospel declaration of the sacrifice of Christ; and infants dying in infancy are fitted for Heaven through the sacrifice of Christ by the power of God without faith in the gospel. Infants are not sinners, and therefore the gospel is not addressed to them, either directly or indirectly, in person, or by the absurdity of sponsors.

In accordance with this definition of spiritual death, Paul describes those Ephesian Christians as having been dead in trespasses and sins; that is to say, they had not only been spiritually dead, which means that they hated God and could not love him, but they had acted out their dead, or unholy nature in

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practical wickedness. This wickedness was general disobedience, a living in opposition to everything that God had commanded. Some particular kinds of sin just referred to are mentioned as lusts of the flesh, or corrupt natural desires after carnal indulgences, and their mental blindness and folly which led them to call evil good and good evil, and to indulge in vile imaginations, the fruitful source of all idolatry. In a word, all human beings are spiritually dead in a negative sense in infancy, and spiritually dead in a positive sense, in trespasses and sins, as soon as they are old enough to distinguish right from wrong. "They know the right and yet approve it not."—Rom. 2:14-15.

Paul teaches next, in this passage according to the recent version, but without question he teaches in the context, that it is God, and he alone, who delivers sinners from this dreadful condition of condemnation and death. It is God that quickens them or brings them to spiritual life or regenerates them. The one essential agent by whom this wonderful work is performed is the Holy Spirit, God himself, in the character, office and personality, as he is commonly described among men, of the third person in the Holy Trinity, or tri-unity, the self-existent God, three in one. "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." "That which is born of the flesh is flesh and which is born of Spirit is spirit." "For through him" (Christ Jesus) says Paul in this chapter, "we both have access by spirit unto the Father;" and "in whom you are built together for a habitation of God through the Spirit." "It is the Spirit that quickeneth," says Christ, in John sixth chapter; that is, brings the dead sinner to life.

We have now considered all the things said in these three verses, and yet there are some questions which naturally arise in reference to this great change from death to life, from sin to holiness, from eternal condemnation to the joys of eternal salvation. If we desire to know why God confers this great blessing on some, the answer in this chapter is, "for the great love wherewith he loved us." Does it mean that he first loved us after he put his lovely image into our hearts? No, he loved us "even when we were dead in sins," not only in our inactive, sinful nature as infants, but when in later years we were hating him and committing defiant and blasphemous "sins" against him. But many, no doubt think this is hard to understand of a just and merciful God, that he should thus love some sinners and not others. Of this we have no doubt, for we have never yet heard of a human being who did, or does understand it; and we think it highly probable that this is one of the wonders of redemption, that angels still desire to look into. But we think it is generally admitted that love is an individual principle, and therefore, that God loves those whom he regenerates as individuals, and not as nations, masses, or communities. And we do not see that it is not both just and merciful for God to love some sinners with a saving intent before he regenerates them, and to save some sinners though he may not save all.

But how did God bring about this great work? He made us alive together with Christ and raised us up together with him and made us sit in heavenly places in Christ. I suppose this language refers to the fact that those dead sinners heard the gospel and believed in the Lord Jesus Christ as having suffered fully for their sins, and risen from the dead for the justification of his people; for if we believe that he died and do not believe that he rose from the dead, we cannot be saved. In short, God brought these dead sinners to repentance and faith in Christ "by the foolishness of preaching," and then he did all the work of their deliverance and salvation.

We might ask, what object had God in thus doing? His object was two-fold; 1st, "that in the ages to come—even down to our time and beyond—he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus." Thus the wonderful success of the gospel in progressive ages ought to have made all infidelity and atheism flee to their congenial haunts of darkness from the flood of light poured upon the world by the Sun of righteousness. The second object was that those redeemed sinners should be qualified for and engaged in good works; that they should study in word of God to learn their duty in every relation of life, and what their hands find to do, engage in

that with their might; presenting "their bodies (themselves) a living sacrifice, holy, acceptable unto God, which is" their "reasonable service." Another question is does not man help the Almighty in bringing about this transition from dead sinners to living grace? Paul, having answered the Antinomian absurdity, that because a man is spiritually dead he is released from the moral law, proving that he is a moral being, and obeys the law of God from choice; now, on the other hand, turns with redoubled force upon the God-dishonoring Arminian presumption, that human aid was essential in bringing the dead sinner to life. His triumphant reply to all who help the Almighty, see above to fall from grace by trying, after beginning in the spirit, to be made perfect in the flesh is set out in the following particulars:

1. By grace ye are saved. 2. By grace ye are saved through faith. 3. And that not of yourselves—Of course not, for grace is a blessing bestowed by the Almighty, not invented by man. 4. It is a gift of God. A gift cannot be bought with work, otherwise it is not a gift, but a payment. A gift cannot be added to by the receiver for this would be absurd in itself, and an insult to the giver. Besides, being the gift of God, it cannot be increased, for it is all that can be of benefit to man. 5. Not of works—Why? Paul prophetically adds, "lest any man should boast." "If it is of grace, it is not of works, else grace is no more grace; and if it is of works it is not of grace, otherwise work is no more work."

6. For we are his workmanship—Just so, the house cannot build itself, but God can build it. 7. Created in Christ Jesus. Nothing cannot create itself into something, otherwise there is no need of a Creator, and there is no God. 8. You had no hope, and were without God in the world, and were far off, but are now made nigh by the blood of Christ. 9. Christ slew your enmity to God by dying for you. You had no hand in Christ's work of redemption. 10. Through Christ we both (Jews and Gentiles) have access by one spirit unto the Father. We have no part in his work of salvation, otherwise Christ is not the Savior of sinners.

This doctrine does not interfere in the least with the sinners duty and privileges for the gospel invitation recorded by Isaiah 55:7, is: "Let the wicked forsake his way,"—habit of sin, which he can do, though hard to effect,—"and the unrighteous man his thoughts," which may be still harder, though quite within his power,—"and let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon."

WHAT DO THE SCRIPTURES SAY OF THE COVENANT OF GRACE? "And in thee shall all the families of the earth be blessed." (Gen. 12:3) Abraham was now seventy-five years old, and dwelt in Haran. This broad and deeply interesting promise was given eleven years before the birth of Ishmael, and twenty-four years before the birth of Isaac.

Paul in Gal. 3:17, calls this the "covenant confirmed before of God in Christ." Confirmed please notice, not made. You will find this covenant enlarged and explained in Jer. 31:31-34; also in Heb. 8:7-13. Paul calls this a "better covenant, which was established upon better promises." He calls it also, a "new covenant," the first old. Now that which decayeth and waxeth old is ready to vanish away.

If circumcision is a seal (called a token not a seal, but the Holy Spirit seals) of the covenant of grace and the two covenants are one and the same, then the covenant of grace had no seal for twenty-four years, for the covenant of circumcision came twenty-four years later, in the ninety-ninth year of Abraham. If there was no covenant of grace until Abraham, then there was, no salvation for ante-deluvian faith, and for all after the flood, down to the time of Abraham.

Let us examine a little, the covenant of circumcision. Gen. 17:7-8. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant. And I will give unto thee and thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession."

1. This covenant was confined closely to me, thee and thy seed. 2. It is a worldly possession. "All the land of Canaan." Gen. 17:9-10. "And God said unto Abraham, thou shalt keep my covenant therefore, thou shalt circumcise thee, and thy sons, and thy seed after thee, in their generations. This is my covenant (token) which ye shall keep between me and you thy seed after thee, every man-child among you shall be circumcised." "He that is eight days old;" "He that is born in the house;" or bought with money of any stranger, which is not of thy seed." "And the uncircumcised man child shall be cut out from his people, he hath broken my covenant."

Let us examine the leading points in this covenant: 1. It was given to males eight days old. 2. To slaves, those bought with money. 3. If they were not circumcised, they were cut off. 4. It was not to Abraham, as to others.

This by some is called the gospel Church or Kingdom. Do you think this covenant of circumcision is the fulfillment of the prophecy, in Dan. 2:44? How very strange! That what gross absurdities our Jews and zeal for opinions, sometimes load! Daniel prophesied of what should take place in the future, and he spoke nearly thirteen hundred years after the giving of the covenant of circumcision. What would you think of a law of Mississippi which would require a man condemned to-day to be executed in the days of Augustus Caesar?

Has the covenant of circumcision, or kingdom of Israel any features resembling the gospel dispensation? Is it declared in the covenant of circumcision that "all the nations of the earth should be blessed"? Gen. 17:13, "and my covenant shall be in your flesh for an everlasting covenant." It has never yet been annulled. It stands securely still.

1. The possession everlasting. The token, circumcision, everlasting. 2. The subject of this covenant, a Jew or slave. 3. The whole people, a congregation of blood and nationality. 4. Circumcised to flesh (Abraham) and they said, "The Gospel dispensation." "Go ye, therefore and teach (disciple) all nations."

5. The Jewish kingdom was an earthly instrumentality to bring Jews into the flesh. Some would have us believe this was Christ's kingdom. Can we accept the position? Can we in any way believe that the old Jewish dispensation, with its burdensome rites and ceremonies, is but the former part of the gospel dispensation? Paul says, "I was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

Would it not be a happy day, if all professed disciples of Jesus would make the word of God as it teaches? "We will now compare the two, in opposite columns, more fully to see if they are idlers." Jewish Dispensation. Gospel Dispensation. Given to one family. Given to the whole world. In the promise to Abraham. In the promise to Philippians. Connected with an earthly inheritance. Connected with a heavenly inheritance. Considered a natural consequence. Considered a spiritual seal. Its token, circumcision. Its seal, Holy Spirit. Its subjects natural. Its subjects, believers, born Jews and freedmen. Called yoke of bondage. Called law of liberty. A shadow, figure. Its substance, reality. Its mark entitled to citizenship. Its mark entitled to citizenship. Represented by Ishmael and Jerusalem above. Represented by Isaac and Jerusalem below. This of one seed, Christ. This, in this, spiritually materially begotten. This was made with this, only contrived to Abraham.

Are we not now prepared to set identity aside forever? The kingdom or dispensation of Jesus is the law covenant, not the old. It is a better covenant, founded on better promises, a spiritual dispensation. How do the above opposites appear? Are they the same, or different? Far apart, it seems to us, as flesh and spirit, mortality and immortality, earth and heaven. Identity in the two dispensations seems an invention of man, unwarranted, unscriptural and absurd. How strange that some, to show identity, will boldly assert:

1st. That John's baptism is not christian baptism. 2nd. That baptism came in the room of place of circumcision. 3. That Jesus was baptized to induct him into the priestly office. Our text says, "In the days of these (Roman) kings shall the God of heaven send up a kingdom." John the Baptist came and preached this kingdom, saying, repent ye for the kingdom of heaven is come. Jesus came, was baptized by John, and said, "I baptize you in the name of the Father, Son and Holy Spirit, and I will give you the kingdom of heaven as a hand. He gave to his disciples his command, doctrines, and ordinances—died on the cross, was buried, arose, ascended; he sent his Spirit—gave the gift of tongues, strengthened his churches—extended his gospel, and embraced all nations in his blessings, thereby confirmed his promise to Abraham that in him all should nations be blessed.

There never was a visible kingdom of Jesus until by his preaching and presence he established it under the covenant of grace in the gospel dispensation. Let us now present a few objections to this identity. 1st. If the two dispensations are the same, why was Jesus, Peter, Paul or any Jew baptized? Baptism should have been exclusively confined to the Gentiles, or those outside of the Jewish nation. Saul a bitter persecutor; Pilate, the Jewish Sanhedrim that called for and demanded the crucifixion of Christ, Scribes, Pharisees, Sadducees, Lawyers; all, were members of Christ's kingdom, if the new was but a continuation of the old dispensation. Are we prepared to receive this? To us it seems a true deduction? 2nd. Baptism could not come in the room of circumcision to Jews, or Paul, or Peter, or any Jew, or circumcised proselyte; for if it could,

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often seen the evil consequences of dram-drinking; will still indulge? That they will walk in the path which has led so many thousands to destruction, and which will result in their own shame and degradation, both for time and eternity, if not abandoned? The habit of dram-drinking once formed is difficult to break. It is one of the most potent influences Satan employs in the destruction of souls. There is nothing, perhaps, which so effectually destroys the nobler feelings of our nature as the indulgence of this vice. It debases and degrades its victims and renders them insensible to those refined influences which should awaken and call into exercise the tenderest and most exalted emotions of the heart. It completely annihilates everything that is noble in man, and makes him the victim of every vice known to humanity.

It is but a short step from dram-drinking to habitual drunkenness. We might trace the history of every victim of intemperance from time immemorial, if it were possible, and we would find that dram-drinking was the first step in his downward course. Some one may say, "I can take a dram without getting drunk; it is no use for a man to make a dog of himself." Yes, and so have thousands thought, and said who are to-day the most wretched and abject slaves of intemperance. The fact is the habit of dram-drinking is so alluring, there are so many inducements to cause one to indulge, that ere he is aware he has gone so far he cannot retrac his steps. The only safe plan to avoid this evil, is, touch not, taste not, handle not the accursed bowl. Would that I had the ability to portray the evils of dram-drinking in all their grim hideousness.

I wish to say a few words to Christians. One would naturally suppose that Christians would be the last class in the world to encourage intemperance. What? Christians, those who profess to be the light of the world, encourage and foster so great an evil as this? Yes, strange as it may seem, Christians are doing more to spread this alarming evil throughout our land than all other influences combined. It is true they advocate temperance and profess to deplore the evils of intemperance; and yet, by their examples, they are fostering and supporting them. When I speak of Christians encouraging intemperance, of course I do not include all. There are a few Christians who are consistent with their profession, and never partake of the poisonous draught. But how few professed Christians who never indulge in dram-drinking! Alas! how many church members are often seen to enter the drinking saloon and there indulge in the social glass with those who are habitual drunkards. I would say to all such, you are doing more to uphold the cause of intemperance than all the toppers in the land. You are saying, by your example, to the youth of our country, come on, one and all, it is no harm to take a dram. I have heard those who indulge in drinking justify themselves by referring to the practice of church members. It is in vain that we advocate temperance, and denounce the evils of intemperance, and at the same time partake of the poison ourselves. We must practice what we preach. If Christians all over the land would live consistently with their profession, never use spirituous liquors as a beverage, and use all their influence against intemperance, we might then expect to arrest the progress of this monster evil.

For one, I think it would be a good thing if every church would prohibit its members indulging in dram-drinking, and if they still persist to exclude them. A church member, who loves his dram more than the cause of Christ, is not worthy the name of Christian.

In conclusion, I would say a few words to the ladies. Of course the fair sex deplore the evils of intemperance; but they do not seem to realize what a powerful influence they could wield in favor of temperance. If every lady in the land would frown with contempt upon this vice, and would not associate with, nor respect the man who indulged in drinking, it would produce the greatest reformation the world has ever known. I would say to every young lady, whenever you inhale the fumes of whisky from the breath of a young man, shun him as you would a viper. Let your motto ever be, "Lips that touch wine shall never touch mine."

Kellis Store, Mass., Oct. 11, 1880. If you cannot find a place to fit you, strive to fit the place, in which you find yourself.

Hayden Mason Association.

This body of Baptists met Friday Oct. 18th, 1880, with the church at Alto, Richland Parish, Louisiana. By request, the writer preached the introductory sermon. The former moderator, Bro. H. F. Vickers, was re-elected. Bro. T. J. Mangham, clerk, and Wiley P. Mangham, treasurer. Elder W. A. Mason and writer were received as messengers from the Concord Association. The Association then adjourned for dinner. Promptly at three p. m. the body was called to order and prayer by Elder J. W. Lumby. Moderator then appointed brethren T. J. Mangham and James A. Mhoon reading clerics. After the various committees and correspondence are appointed, association adjourned. Prayer by the writer. At night Bro. John Lumby gave us a good sermon. Brother L. has been appointed by the State Mission Board to labor within the bounds of this Association; and I am glad to state that he enters his work with a good impression made upon this body, as he has made wherever he has gone.

SATURDAY. Bro. S. C. Lee of the Baptist Messenger came in last night, and made us all glad. He conducted the religious exercises for one half hour. Association in session. Reports called for: ASSOCIATIONAL MISSIONS. Great destitution—several churches have no pastors. A good sister came a long ways to the Association and said she had not heard a sermon since the Association met last year. Brethren Mangham, Hombler, Vickers and Lee urged co-operation with the State Board.

MINISTERIAL SUPPORT. Bro. T. J. Mangham urged the churches to increase the salary of their pastors. Bro. Hombler thought the pastors were too tender-loed, on this subject, and failed to teach their churches to give. He thought that pastors should be kept from the field. Bro. Mason said pastors should throw themselves on their churches and claim a support. Brother Bledsoe will insure to collect his pastor's salary if he will give his time to preaching and visiting the homes of every member. Association adjourned to hear Brother W. A. Mason preach at 11 o'clock. All were pleased. Dinner was provided on the ground, and after recess of two hours, Association came together when the subject of

MINISTERIAL EDUCATION came up. Brethren Mangham, Mason, Hombler and others spoke to the point. Some good things were

RELIGIOUS EXERCISES FOR ONE HALF HOUR conducted by Elder J. D. Robertson. Roll called and minutes of Friday and Saturday read.

PUBLICATIONS. Baptist Messenger, Record, Ford's Repository and Baptist recommended. Bro. Mason advised all to take the Messenger because it gives us home news—he hoped, brother Lee, who was present, would not fly off the handle until he explained, when he said the Record was the "safest paper he knew of." Brother Lee had never been drawn out and he did not know where he stood, brother Gamble had, and he took his head was level; yes, more than that, he was half level because his mother was level before him. Brother Lee fully endorsed report and speeches.

TEMPERANCE. The churches are waking up on this subject. Very strong resolutions will be introduced in many of them on this matter. NOMINATIONS. The Association goes next year to Beulah church. Elder E. E. Tharp is to preach the introductory sermon, Elder L. C. Kellis, alternate. After prayer by Elder S. C. Lee, the good-bye was given and the Association adjourned.

I am so glad that I went to the Bayou Mason Association. I formed so many pleasant acquaintances. Brethren Mason, Lumby and myself with sisters McGuire and Kellis, had a nice home with Brother Vickers, and his good wife was a real sister Martha for us. J. J. White. Alto, La., Oct. 11.

Dram Drinking.

There has been a great deal written upon the subject of intemperance in your columns; however, the subject has not yet been exhausted, and I thought I would write a few lines on dram-drinking. When we look around us and behold the almost universal pretalence of this habit, among all classes of society, we cannot wonder that the demon intemperance reigns supreme over our country. Drunkenness is but the legitimate result of dram-drinking. If there were no dram-drinkers there would be no drunkards; but just so long as the youth of our land indulge in the social glass, so long will our country be cursed with the blighting influence of intemperance. There is but one remedy, and that is total abstinence. "There can be no harm in taking a dram," says one, "if you do not drink too much." Thousands who are now sleeping in drunkard's graves have said the same. "No harm to take a dram" has plunged millions into irretrievable ruin and misery. Is it not passing strange that intelligent young men, who have so

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Working.
Christians are spoken of in the Scriptures as having been created anew in Christ Jesus into good works. It is further said it has been ordained that they should walk in good works. They are a peculiar people, zealous of good works. Moreover, good works are set forth in the Scriptures as the proper evidence of faith and a holy state. Says the Apostle, "show me thy faith without thy works and I will show thee my faith by my works." Again, faith without works is declared to be dead. All through the Scriptures the obligation of Christians to labor in the interest of the cause of God and humanity is most clearly set out and most strongly enforced. "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) This is the apostolic exhortation based upon the glorious work of grace which God has accomplished for us, and in us through his Son. All this had been displayed in the first part of his letter and it is to this that the "therefore" refers. Let Christians think of their sin, their last state, their rebellion, then reflect upon the love of God for them, the gift of his Son, the cross, with its agony and shame, the work of the Spirit and all his wondrous grace, and then think whether there is not an overwhelming appeal in the words of Paul, "I beseech you by the mercies of God." In truth, an idle Christian should be looked upon as a monster of ingratitude. He is a reproach to his Redeemer. In whatever light we regard the subject to people on earth have such varied and such powerful motives to work. We have glanced at our obligations to God, who has saved us through his Son, and enriched us with all spiritual blessings in Christ Jesus, and made us heirs of eternal glory, and all without merit on our part. What shall we say to these things? Do we feel no prompting of gratitude to glorify God in our lives. Can he be a child of grace who feels none? But there are other motives. What shall we say of our duty to others, who, if at all, must receive "like precious faith" through the activity of redeemed men and women? Have we no compassion, no love of our kind, no desire to see our race elevated? Can we find it in our hearts to do nothing while the whole creation is groaning and travailing in pain, waiting to be delivered from the bondage of corruption. It was for the glorious deliverance of our enslaved race that Christ came, and sorrowed and suffered and died. What kind of a Christian is that who feels no sympathy for this grand enterprise—the work and mission of Christ? As an additional motive, we will only mention, that for every thing we do for Christ, we receive a reward now in our hearts, and in the life to come an everlasting reward is promised. What a marvel that they should be any older in the camp of Israel!

Yet there are many, many everywhere, who are idle all the day long. Shall we say it is the work of God carried on now-days by only a few of the many who profess that they are redeemed. Is the declaration true? Pastors, what do you say? Is it true in your churches? The Savior at one time cleansed ten lepers, and returned to give thanks. With what force did he impress their gratitude when he said, "where are the nine?" In all our churches, and in all the world, the proportion is hardly better than one to nine. A few struggle on; the many take their ease. Is this not, in itself, a sufficient reason why the world is converted so slowly? It is not to be expected that any great progress can be made while the great body of Christians do little or nothing to help the cause forward. No matter what a man believes, if he does nothing to make his faith felt. Indeed, it were better that men would not confess Christ, than to confess him with their lips and deny him by their living. Doing nothing is, before the world, the most conclusive argument against the vital power of Christianity. It is the complete refutation of our faith. More than that, it is infidelity in the most practical form. We might say, that infidelity is infidelity in theory; doing nothing on the part of professors, is infidelity in practice. The latter will do a thousand times more harm than the former.

It will not be Huxley, Darwin, Ingersoll, etc., who will overthrow the

faith of the world, if that is ever done, it will be that large and respectable class of people who profess Christ in word and form of worship, but declare that religion is only a hollow form by their hollow, worldly lives. The men and women of today, who call Jesus Master, and do not do the things he commands them to do, are the worst enemies of his worst enemies. "Ye are my friends," says Jesus, "if you do what I command you." Let not self-indulging, world-serving souls say, "I am a friend to Jesus." It will not do. Professors go for nothing, if they have nothing to sustain them. If we have no mind to work, then we should conclude that we are strangers to grace, for grace is bestowed that God, the giver, may be glorified. Herein is my father glorified, that ye bear much fruit, not that ye make many professions.

It seems to us that we need, most of all a revival of the apostolic consecration and holy activity. Without it there can never be any success at all equal to our numbers, our resources and opportunities. With it generally diffused among our people, nothing is too great for us to attempt and expect. Let us take up this question in earnest, let pastors preach on it and talk about it. And let efforts be made to enlist every member of the churches in every good work. Here is a great undertaking for pastors and all good people. There are many difficulties in the way, but if we go to work aright, God will help us, for the glory of his own name.

Ministerial Courtesy.
Our esteemed brother of the *Biblical Recorder* recently said some very wise things on this subject. The subject is not very well understood in some quarters, so we will serve our readers with a few paragraphs from our confere.

The matter may be carried too far; we may demand more attention than we justly deserve. We have seen cases where men were asked to preach, not because the people wished to hear them, but because the cause would be specially advanced by their preaching; *not then*, but because they demanded a large amount of regard to be shown to them, and hence they must preach or be wounded. Our observations have satisfied us that such sensitive ministers are usually among the poorest preachers in our ranks. We should be very careful on the point of inviting them to the cause and to ourselves also. Men seldom help their reputation when they preach merely to keep the fact before the people that they are preachers.

Even so, and it is not a great perversion of the intent and purpose of the ministry to ask a man to preach simply to show him courtesy? We know it was the custom once, may be is yet in some places, to have all the preachers present in a protracted meeting fill the pulpits. How many good meetings have been spoiled by this honoring of men no one can guess. Yet some sensitive ministers demanded this attention. Our belief is they should not be honored at the expense of the cause. We fall in with the same trouble at associations sometimes. There are not preaching honors enough for all, and hence three or four must officiate at one service. One line on the hymn, another reads the scriptures, and still another prays, another preaches, while a new man closes. The whole service resembles a basket of odds and ends, having no unity in it. Well, but preachers must be honored though Christ is not. Hear the *Recorder* again:

And yet there is another side to the subject. While it is proper to be courteous to Christ's ministers it is also their duty to be courteous to the laity with whom they meet, and also to the congregations to which they preach. Pastors have their rights, sacred and pre-eminent, and the preacher who can invade them is not fit to go upon another man's field. Pastors not only have churches, but they have congregations out of which they hope to build up their churches. These must be dealt with cautiously, kindly and in a Christian spirit, or they will be driven from the pastors and hopelessly lost to the churches, and perhaps perish forever. Hence a minister should be courteous to the people to whom he may be called to preach only temporarily, if he is not he is almost sure to do great damage.

Sometimes some over-wise brother comes along, and he knows that he will stay but a few days, and he seems to feel called to preach to the people on some crying evil in the community of which he knows very little, and he is almost certain to arouse bad blood and resentment. He goes his way, but the church and pastor have to remain and endure the war which that struggling brother got up and ran away from. He demanded courtesy to be shown to him, but he abused it and was very discourteous to both pastor and people. Sometimes a well-treated brother feels called upon to tell a church and the whole community what the Baptists believe and practice, as if the pastor knew nothing about it. All inequity, and the pastor is full of hope that he will soon win some to his fold, and is working assiduously and wisely. But this "doctrinal" preacher comes along with all the self-confidence of a conqueror and the roughness of a bear he "pitches in" and states his own views fiercely and denounces all who are so wicked and foolish as to differ with him. We are distressed and the pastor and church are compelled to decide the preacher, or endure the wrath of an indignant community. But the preacher has stated the outline of gospel truth and the pastor and church cannot deny that fact. They can only deplore his spirit and discourtesy, and wait for time to heal the wounds which the very discourteous preacher has made. But he is going, and tells his triumph how he "gave into them" at such a place. He fails to see that he proved himself to be a mere rambling ruffian. We once saw a case of this sort. A man

came to an association to forward his own ends and was well received and the utmost courtesy shown him. But he was on the run and never expected to preach in that region again. But he was a self-chosen defender of the faith, and when he was "put up" to preach on Sunday to an immense crowd, he chose as his subject, "Christians as witnesses for Jesus." He said many good things in that long harangue, but he soon gave it a denominational turn, and he stirred up all the bad blood in that community. In two days he was gone, but a clever deacon told us four years afterwards that that same bad blood was still boiling and doing harm to the cause of Christ. He may have convinced himself that he was a very bold defender of the truth, but he also convinced the intelligent people that he was a boorish demagogue, and cared nothing for the cause of Christ, but only sought to accomplish his own selfish purposes. Such discourtesy on his part was amply sufficient to have driven him from the hearts and confidence of all honorable people.

The point is well made, and deserves to be thought upon by traveling preachers. This question of courtesy is two-sided, and it is not courteous for a passing brother to stir up a "fight" and leave it on the hands of the pastor, without his consent.

But there is much more than courtesy involved. Every good pastor is working on some plan, and to some end. He is a fisherman, fishing for men. One of these "splashes" comes along in his fury and drives all the fish away. The pastor had as well put up his pole for a while.

We wish to say, that if there is any fighting to be done, the pastor is the proper one to say when and how. If he calls for a brother to help fight the battle, that is all right; but for a traveler to unceremoniously "pitch in" and then leave the fuss on the pastor's hands is worse than discourtesy; it is a positive wrong, if not an act of cowardice and coarse injustice.

It is in line with the foregoing to say that it is discourteous and worse for any traveler to occupy the pulpit of a pastor, and use the occasion to sow discord among the members of his church.

Let all ministers learn these things.

Cold Water Association.

This body met with the New Prospect church at Lewisburg, DeSoto county, Miss. The delegation was large and a noble body of Baptist men they were. This is the largest Association in the State, if we except one, perhaps, and it is in real strength ahead of any of her sisters. The introductory was by Elder E. W. Henderson. We only heard the last part of it. It had the true gospel ring. Elder E. D. Miller was elected moderator. Bro. Old Mabry, clerk, and W. D. House, treasurer.

The reading of the letters showed very few baptisms. In fact, it was evident that there is not a good state of things among the churches. Why is this? If we were called upon to give reasons for the want of prosperity, lamented by so many of the churches, we would suggest that no little of the dearth is due to a secularized ministry. Will the churches never learn that it is to their highest interest to support their pastors, so that their pastors might be able to do them efficient service? A secularized ministry will never develop churches. Let the churches seek to the support of those whom God has called to minister unto them.

A larger amount of money was reported for associational missions than for some time past. It was conceded on all sides that the body has not been doing a tithe scarcely of what it should do for the spread of the gospel. So far as we could judge, there was a very strong feeling that they must rise and build. Nothing, up to the time of our leaving, had been decided upon, but it seemed to be the mind of the brethren to enter vigorously on the work of Associational missions. They have a wide and inviting field and plenty of strength to cultivate it, if they can unite their strength in the effort. They gave to State missions \$4,500; if they determine upon a separate associational work, they should raise at least \$1,000 for its support, and with this put the best worker or workers they can find into the field. We hope to hear that they did something like that.

Elder M. P. Lowrey, President of Blue Mountain Female College, was there and made a talk for general education and for his school. His correspondents will please take notice.

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In the

THE BAPTIST RECORD.

FAMILY CIRCLE.

CONDUCTED BY
MRS. J. B. GAMBRELL.
The Border Land.

In freshly weakness as I lie,
And through the casement catch the
Of emerald boughs against the sapphire
sky.
And let the sweet wild birds their ves-
pers sing.

I have no wish but my tired soul to lay
Upon the bosom of the Good and Great,
To fold my hands in neck content and
—Wait if the best to come, will it to
wait.

One word, "Forgive," embraces all past
With peace for present, give my heart
—Wait if the best to come, will it to
wait.

While through the vision of silent tranqui-
lity,
I glimpse the far vision of a golden floor.
Shadows stir for me this summer night,
To greet me there are my lost angels
—Wait if the best to come, will it to
wait.

And I so soon to share their pure delight
Hark! a soft voice responsive saith:
—Wait if the best to come, will it to
wait.

Go back, my dear, a simple child to
school.
The world's wide battle school of toil
Follow no law but Christ's most loving
—Wait if the best to come, will it to
wait.

Some which, and, and, and, and, and, and,
Some sweet forgiveness of a higher
—Wait if the best to come, will it to
wait.

Some which, and, and, and, and, and, and,
Some sweet forgiveness of a higher
—Wait if the best to come, will it to
wait.

And as the dawn you wake to see to know,
And, and, and, and, and, and, and, and,
—Wait if the best to come, will it to
wait.

FAMILY DELL.

OR THE PRAYER OF FAITH.

A Story for the Little Folks.

By Mrs. Estelle Hayden.

CHAPTER I.

While Mrs. Fairfield was opposed to
children dancing, she let her
children, when little, learn to dance,
and when she was kind at first for
Evelyn to give up dancing she had
moral courage and grace enough to
overcome her desire for this worldly
pleasure, which Willis had not, and
this was the stumbling block in the
way of coming to Christ. Oh, many
of you don't put this stumbling block
in the way of your children's eternal
welfare. "Train up the child in the
way he should go." Not the way he
wants to go, but the way he should
go. If you believe your church
doctrines are right—anyway surely
if you would not belong to that
church—then teach your children to
believe in your church. Let them get
grown, and then choose for them-
selves. But children will have a
belief whether taught any or not—
I had one when a child—and you
might as well teach them the right
belief for their lives like vines, if
you don't train them they will
twine around the nearest object and
mingle with all weeds in their reach.
Perhaps some school-mate who has
a belief—a pernicious one perhaps—
will influence your child, who will
grow up and believe the very doc-
trine not taught in the New Testa-
ment.

Willis was fourteen when his sister
joined the church and this was the
first cloud that had ever come
between them. Often and often
when he would be ready for a party
he would insist on her going and
dancing, but she always refused, and
was made very awkward when he
should torment her thus. One of
the first thoughts that came to Evely-
n after her conversion was to pray
for the conversion of her brother,
and she kept on praying, believing
that God would one day answer her
prayer, but in his own good time, but
it looked like hoping against hope,
yet she never doubted; and here it
was just two months before they
should both graduate, yet he was
unsaved.

Evelyn was very studious but of
frail constitution, and their family
physician begged Mrs. Fairfield to
get her to leave school one session
and go back the next and graduate.
But Evelyn was anxious to graduate
the same time her brother did, for
he intended to leave the State as
soon as commencement was over in
order to go into business elsewhere,
and she wished him to be there when
she received her diploma. Therefore
she took her cheeks and she grew
thinner and weaker day by day, yet
she studied on unceasingly and
without a murmur. Smiling May,
the month that had always delight-
ed her so, came and went, yet she
left not her books for the rest and
change she so much needed. She
was now too weak to take the long

walks with mother and brother as
she formerly did, and she even had
to be taken to school only a few
squares, in a buggy. Mrs. Fairfield
and the doctor failed not to give the
required tonics, but all could not
bring back the appetite she had
lost, and they could see her young
life slipping from them, drifting out
on the ocean of eternity, onward to
that blessed haven promised to the
children of faith. They would have
compelled her to leave off her
studies even now, but they found it
was too late, and felt that if made
to give up her long cherished plan
"I would do more harm than good."
Willis was all attention and tender-
ness to his sister but, youth-like,
he was full of gaiety when his
studies did not claim his time, and
"I was often dark before he came
home, then the studies of both took
up the time, and he did not fully
realize his sister's danger. This
time fled until the commencement
night at the College. This was a
proud day for mother, daughter and
son. How many and handsome he
looked as he walked into the crowd-
ed hall with his mother on one arm
and his pale, delicate, but unceasingly
beautiful sister on the other, and
when he went on the rostrum, to de-
liver the valedictory, how they loved
him and appreciated his applause
which followed his eloquent address.

When Evelyn entered the hall in
the early part of the evening she
was more pale than usual, but before
the exercises were over her cheeks
were flushed with the high fever
which had taken possession of her
feebly body, and all that night she
lay delirious, with mother's brother
and doctor anxiously hovering near
her couch. She lingered all the fol-
lowing day with the fever still in-
cubated, and just before sunset she
recovered consciousness, and realiz-
ing that death was not far off called
for distracted brother to her and en-
treated him to repent and try to
meet her in heaven. Just as the
glorious sun sank in golden
light beyond the dark green trees
she bade mother and brother kiss
her, and feebly pressing their hands
she closed her eyes on this world of
sin and sorrow to wake in Paradise
"in the presence of our King."

Christians never see each other
for the last time, for they have the
blessed assurance of meeting around
the great white throne; but those
who are without God and without
hope in the world cannot expect to
meet those who fall asleep in Jesus.
So it was with Willis. He knew
that his sister had entered a life of
happiness, but he felt should he die
at that moment, he would never see
her again; and then for the first
time he saw his own wicked heart—
how he had slighted every gospel
invitation, and how he had resisted
the pleadings of his sister to turn to
God. From that time on he began
to repent, and rested not, day nor
night, until he felt that God for
Christ's sake had pardoned his sins;
and in after years he became a true
follower of Christ and a useful mem-
ber of his church, and the support
of his mother in her old age; and
he now expects one day to clasp the
hand of his little sister in a better
land; and when he is through with
the toils of life he wishes to sleep
beside her in the family graveyard
of Fairy Dell.

So the prayer of faith was an-
swered and the brother was saved.
The sister did not live to see it, yet
with the eye of faith she saw it afar
off.

No! Clear, sharp and ringing,
with an emphasis which could not
fail to arrest attention.

"I don't often hear such a nega-
tive as that," remarked one gentle-
man to another, as they were pass-
ing a playground.

"It is not often any one hears it.
The boy who uttered it can say 'yes,'
too, quite as emphatically. He is a
new-comer here, an orphan, who
lives with his uncle, about two
miles off. He walks in every morn-
ing, bringing his lunch, and walks
back at night. He works enough
to pay his board; and does more
toward running his uncle's
farm than the old man does himself.
He is the coarsest dressed scholar
in the school, and the greatest favorite.
Everybody knows just what to ex-
pect of him."

"Quite a character. I should like
to see him. Boys of such sturdy
make; up are getting to be scarce,
while the world never had more
need of them than now."

"All this is true; and if you wish
to see Ned, come this way."

They moved on a few steps, pass-
ing by an open gate, near which a
group of lads were discussing some
exciting question.

"It isn't right, and I won't have
anything to do with it. When I say
no I mean it."

"Well, anyway, you needn't speak
so loud and tell everybody about it,"
was responded impatiently to this
declaration.

"I'm willing everybody should hear
what I've got to say about it. I
won't take anything that don't be-
long to me, and I won't drink cider,
anyway."

"Such a fuss about a little fun!
It's just what we might have expect-
ed. You never go in for fun."

"I never go in for doing wrong."
I told you no, for to begin with.
And you're the one to blame if
there's been any fuss."

"Ned Dunlap, I should like to see
you a minute."

"Yes, sir." And the boy removed
his hat as he passed through the gate
and waited to hear what Mr. Palmer
might say to him.

"Has your uncle any apples to
sell?"

"No, sir. He had some, but he
sold them. I've got two bush-
els that were my share for pick-
ing. Should you like to buy them,
sir?"

"Yes, if we can agree upon the
price. Do you know just how much
they are worth?"

"Yes, sir."

"All right then, I will call for
them and you may call at my house
for the pay."

The short interview afforded the
stranger an opportunity to observe
Ned Dunlap closely. The next day
The next day a call was made at his
uncle's, and, although years had
elapsed before he knew what a friend
he had gained, that day his fortune
was assured. After he had grown
to manhood and accepted a lucrative
position, which was not of his seek-
ing, he asked why it had been of-
fered to him.

"Because I know you could say
no if occasion required," answered
his employer. "No," was the first
word I heard you speak, and you
spoke it with a will. More people,
old and young, are trained for want
of using that word than from any other
cause. They don't wish to do wrong,
but they hesitate and parley until the
tempter has them fast. The boy or
girl who is not afraid to say 'no' is
reasonably certain of making an
honorable man or woman."

"Yes" is often a sweet and loving
word.

"No" is a strong, brave word,
which has signified the defeat of
many a scheme for the ruin of some
fair young life.—Temperance Banner.

A Cheerful Home.

A single better word may disquiet
an entire family for a whole day.
One surly glance casts a gloom over
a household; while a smile, like a
gleam of sunshine, may light up the
darkest and weariest hours. Like
unexpected flowers which spring up
along our path, full of freshness,
fragrance, and beauty, so do kind
words and gentle acts and sweet dis-
positions make glad the home where
peace and blessing dwell. No mat-
ter how humble the abode, if it be
thus garnished with grace and
sweetened with kindness and smiles,
the heart will turn longingly toward
it from all the tumults of the world,
and home, if it be ever so homely,
will be the dearest spot beneath the
circumference of the sun.

And the influences of home, per-
petuate themselves. The gentle
grace of the mother lives in the
daughters long after her head is pil-
lowed in the dust of death, and
fatherly kindness finds an echo in
the mobility and courtesy of sons
who come to his mantle and fill his
place; while on the other hand, from
an unhappy, misgoverned and dis-
honored home, go forth persons who
shall make other homes miserable,
and perpetuate the sourness and
sadness, the contentions and strifes,
and railings which have made their
own early lives so wretched and dis-
torted.

Toward the cheerful home the
children gather "as clouds and as
doves in their windows," while from
the home which is the abode of dis-
content, and strife, and trouble, they
fly forth as vultures to rend their
prey. The class of men that dis-
turb and disorder, and distress the
world are not those born and nur-
tured amid the hallowed influences
of christian homes, but rather those
whose early life has been a scene of
trouble and vexation, who have
started wrong in the pilgrimage, and
whose course is one of disaster to
themselves and trouble to those
around them.—Selected.

The Idleness of Girls.

Another great mistake that many
of our girls are making, and that
their mothers are either encouraging
or allowing them to make, is that
of spending their time out of school
in idleness or in frivolous amusements,
doing no work to speak of, and
learning nothing about the practical
duties and serious cares of life. It
is not only in the wealthier families
that girls are growing up indolent
and unpracticed in household work;
indeed, I think that more attention
is paid to the industrial training of
girls in the wealthier families than in
the families of mechanics and people
in moderate circumstances, where
the mothers are compelled to work
hard all the while. "Within the
last week," says one of my corre-
spondents, "I have heard two moth-
ers, worthy women in most respects,
say, the first, that her daughter nev-
er did any sweeping. Why, she
wants to say to her companions 'I
never swept a room in my life,' and
takes comfort in it, let her say it;
and yet that mother is sorrowing
over the shortcomings of that very
daughter. The other said she would
not let her daughter do anything in
the kitchen. Poor, deluded woman!

She did it at herself instead." The
habits of indolence and of helples-
ness that are thus formed are not the
greatest evils resulting from this bad
practice; the selfishness that it fos-
ters is the worst thing about it. How
devoid of conscience, how lacking
in a true sense of tenderness, or even
of justice, a girl must be who will
thus consent to devote all her time
out of school to pleasure, while
her mother is bearing all the heavy
burdens of the household. And the
foolish way in which mothers them-
selves sometimes talk about this even-
ing in the presence of their children is
mischievous in the extreme. "Oh,
Hattie is so absorbed with her books,
or her crayons, or her embroidery,
that she takes no interest in house-
hold matters, and I do not like to
call upon her." As if the daughter
belonged to a superior order of be-
ings, and must not soil her hands or
ruin her temper with necessary
housework. The mother is a drudge,
the daughter a fine lady for whom
she toils. No mother who suffers
such a state of things as this, can
preserve the respect of her daughter,
and the respect of her daughter
no mother can afford to lose.

The result of all this is to form in
the minds of many gifted girls, not
only a distaste for labor, but a con-
tempt for it, and a purpose to avoid
it as long as they can live by some
means or other.

There is scarcely one letter I have
received which does not mention
this as one of the chief errors in the
training of our girls at the present
day. It is not universal, but it is
altogether too prevalent. And I am
upward directing so as to favor
want to say to you, girls, that if you
are allowing yourselves to grow up
with such habits of indolence and
such notions about work, you are
preparing for yourselves a miserable
future.—Rev. Washington Gladden,
in St. Nicholas.

Through Tickets.

A man, starting on a journey, buy
a through ticket, takes the best seat
he can find in the car, and consider
his part toward the accomplishment
of the journey fully performed. If
consideration of the money he has
paid for the passage, he is to be car-
ried to his destination with all dis-
patch and safety. On his part there
is to be no labor, no care, no look-
ing out for danger; for all this
done for him by the employees of the
railroad, and he is left to pass the
time as best he may, even to the
extent of finding fault with the man-
agement of the train.

In like manner, men sometimes
join the church as though it were a
special train for heaven. They pay
their pew-rent as they pay rail-
road fare, regarding it as an equivalent
for passage. They seem to have a
thought that more than this is re-
quired of them. They take no part
in advancing the spiritual interests
of the church, or in doing church work,
or in laboring for the conversion of
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unity of the brethren; but they do
claim and exercise the right to
find fault in the affairs of the church
are not managed according to their
ideas of propriety, or if the pastor
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Such persons delude themselves.
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the skies on flowery beds of ease,"
nor as being carried in any other
way except by the forgiving mercy
of God in Christ; and the sooner
men learn this fact the better for
them, for the church, and for the
world. Even God's mercy in Christ
will not save a man without his own
co-operative action. Christian life
is an intensely active life. It is full
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idlers in the church. He that does
the will of God alone shall enter
heaven.—M. E. Dunham in Journal
and Messenger.

Treatment of the Drowned.

Drowning is the most common
cause of serious suspended anima-
tion; and as accidents may happen
at any moment every well-educated
person should know what to do on
the emergency. In cases of drown-
ing every moment is of importance,
and the attempts at a resuscitation
should, therefore, be begun as soon
as the sufferer is drawn from the wa-
ter and without conveying him any
long distance to a house. The great
object of treatment is to rouse the
heart by inducing respiration, as in
the case of fainting, and if all efforts
at this have ceased recourse must be
had at once to "artificial respiration,"
by the following method, known as
"Sylvester's." The mouth being
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may be in it the tongue should be
drawn forward and held with the
finger and thumb, secured with a piece
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This drawing forward of the tongue
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windpipe and must never be omit-
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his back, with the shoulders and
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kneels behind his head, grasps the
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wards until they meet above the
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the chest are expanded and air is
drawn into the lungs, and a second
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then lower the patient's arms to his
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chest so as to force out the air from
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should be repeated twenty times a
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by another, who should have watched
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Has been in constant
use by the public
for over twenty years,
and is the best preparation
ever invented for RESTOR-
ING GRAY HAIR TO ITS
YOUTHFUL COLOR AND
LUSTRE.

It supplies the natural
food and color to the hair
gladly without staining the
scalp. It will increase and
thicken the growth of the
hair, prevent its blanching
and falling off, and thus
AVERT BALDNESS.

It cures itching, Eruptions
and Itchiness. As a
HAIR DRESSING it is very
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